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ABSTRACT

The ultimate goal of the Navajo Adult Basic Education (NABE) program is to make the participants responsible parents so they may partake in community affairs and re-evaluate their own family affairs. The final report surveys the program's specific objectives and evaluates the year's progress toward achieving them. Major accomplishments of the year, such as educational field trips, the development of a curriculum relevant to the Navajo life experience, employment of students through arts and crafts classes, civic education and voter registration, and the development of a language program for Navajos who do not speak English, are cited. Most of the NABE instructors are untrained and uncertified; weekly inservice training in methodology, techniques, and human relations is therefore vital to the program. The evaluation portion of the document is comprised of a progress report of eight pages listing specific behavioral objectives in the curricular areas of reading and language, mathematics, social changes, and attitude, with the total number of students participating, and the number able and the number not able to demonstrate the learning. Sex, employment, income, and age data, represented graphically, complete the report. (AJ)

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FINAL REPORT

To

The U. S. Department of Health, Education and Welfare

Office of Education

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EDUCATION & WELFARE
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Submitted by:

Navajo Adult Basic Education
Navajo Community College

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Introduction

In the United States the concept of Adult Basic Education is not new; however, its application on the Navajo Reservation is fairly recent. The isolation of the Navajo people on the Reservation and the distances that people have to travel on poor dirt roads is a barrier that has stymied Navajo education as a whole. It is apparent today that much is needed in the field of adult basic education for the dynamic process of community growth to be assimilated on the Navajo Reservation.

Because of the need for human ecological growth, the Navajo Community College at Many Farms, Arizona sponsored a program in Navajo Adult Basic Education this past year in which much needed progress has occurred. It has been successfully demonstrated in the past year that basic education can be taken to the unschooled Navajo adults as well as those with very little formal education. Through the program, adult students have become aware of manifest values as well as goals and aspirations in their own frame of reference.

The community was surveyed for the needs of the Navajo people and the information was compiled by the adult educators. Based on the information from this investigation, the specific objectives were devised in behavioral terms to meet the needs of the adult participants.

One of the crucial areas was that the people were dependent upon the officials to make any necessary decisions involving legality. Any agency employees with higher education informed the un-educated Navajos of what to do and not to do. Therefore, one of the objectives was to instill independent thinking that involved planning, decision making, and application in everyday living.

Another area to cover was that the traditional family style of education has been almost forgotten. The concept of moral training, respect, help and sharing are fast disappearing. Instead, the people have become more regimented toward individualized attributes of money and material things. The question heard over and over again from the people was, "What has happened to helping your neighbors and sharing what little you have?" Therefore, another one of the objectives to be met was to re-acquaint the traditional attitudes toward the immediate family, the community, and the Navajo nation. Included in this objective is the concept of responsibility for oneself, responsibility of being employed, and the obligations of the employee and employer.

In today's school on the reservation, total human development is not met in the classroom. Only a few main items are taught such as English, math, social studies, science, and physical education. Everyday socialization and religion are not a part of the curriculum.

Yet, the parents are depending on the schools to educate the children in these areas, and the schools are not doing it. Another one of the specific objectives was to retrain the adults to teach their children about everyday social living both on and off the reservation.

The ultimate goal of the Adult Basic Education Program is to make the participants responsible parents so that they may partake in community affairs and re-evaluate their own family affairs.

In accordance with our records of achievement, we can clearly state that we have inspired community leadership and have increased the skills of the participants to become employed as common laborers. But best of all, we may be proud that the participants have broadened their views on life, have learned to freely express their views, and, most significantly, that they have the right to make mistakes and learn from them.

PROJECT OBJECTIVES

Project Objectives:

1. To raise the educational and social level of students who are lacking the ability and are unable to read, write and speak the English language.
2. To assist the Navajo adult student to take advantage of occupational and vocational training programs so they may have job opportunities for more profitable employment in the future.
3. To assist Navajo adult students to be aware of the various service agencies on or near the Navajo Reservation where they can receive direct assistance whether it is social, educational, or economical.
4. To encourage the Navajo adult students to better meet their responsibilities as bi-cultural individuals and parents.
5. By participating in a well-rounded basic education program, the student will become eligible to participate in the GED program or broaden his interest in education or vocational training.
6. To disseminate materials, ideas, and research findings to other programs of this or similar nature throughout the country.

ACHIEVEMENTS, FINDINGS AND STAFF DEVELOPMENTS

"Major Accomplishments During the Past Year"

Among the many and varied achievements during the past year, the following stand out as especially worthy of mention in this report.

1. Literacy Program

By observation our literacy program bears recognition in that many welfare checks are now being signed. Where there use to be more translation through the use of interpreters, many of the participants can comprehend most of what is said in English. Some participants can now read simple stories and some can read the Tribal newspaper, "The Navajo Times". There are some that have learned to write simple sentences and can write simple letters. The knowledge and understanding of the English language today is a matter of survival for our people.

N.A.B.E. participants are not given any standardized tests because an established standardized test for Anglo Americans does not accurately measure the ability of the participants. The content of the test on which individuals are measured has no reference to the Navajo adult cognitive structure; however, a format has been designed to provide quarterly information on individual progress (weaknesses and strong points). With such information available on individual participants, the instructors can provide relevant instructions and materials that will help the student.

The progress report shows progress over a twelve month period in 13 NABE sites which are:

Tsaile, Wheatfields
Rock Point
Cottonwood, Pinon, Low Mountain
Nazlini, Chinle
Round Rock
Lukachukai
Rough Rock, Many Farms and Valley Store

In addition to an individual progress report, each instructor prepares an anecdotal report for each of the participants in the class. The anecdotal report includes a description and evaluation of the progress made, statements of special interests, skills and aspirations, and any other comments which may be helpful in evaluating the participant.

2. Educational Field Trip

Planned educational field trips outside the Navajo reservation were instrumental in providing the program with information on whether or not it is reaching the participants. The participants on these trips were having less difficulties communicating and adjusting to the dominant society than had been observed on prior trips. Participants spoke English when they were in places where English dominated the conversation. The participants were required to order their own meals using menus, and to register for a motel room. On these field trips, the participants had the opportunity to apply the skills and knowledge they gained in the classrooms over a period of years. While applying these acquired skills and knowledge, they realized that while these tools were effective, they were not sufficient to meet all of their needs. This knowledge helped motivate the participants to acquire more skills and knowledge of the dominant society.

3. Curriculum

Because commerically-produced material is for an urban life style, it has no relevance for Navajos on the reservation. Thus, the NABE program has been compiling an English program for Navajo adults with the content based upon experiences with which the participants are familiar.

Through past research in curriculum design, one design appeared most functional for our purposes. This is core curriculum where one subject becomes a center to which all related subject becomes contingent. For example, when an individual completes a course of instruction driver education,common English usage involving motoring, driver's license, registration, road signs, and mathematics as they all are related to purchasing gas and making payments on a vehicle are taught. Safety, maintenance of a vehicle and insurance are also included in this package.

4. Driver Education

With the assistance of the Arizona Highway Department, fifteen (15) participants received their driver's licenses. The Arizona Highway Department continues to furnish us with audio-visual materials and consultant services; the highway license examiner, Chinle, Arizona, has referred many individuals to NABE driver education classes. We have also received numerous requests for this particular class from communities outside the Chinle Agency.

5. Navajo Arts and Crafts

Navajos are well known for their artistic talent and physical dexterity. To build upon this attribute, a course in native art was established and maintained by NABE. Arts and crafts in the forms of rug weaving, sash belt weaving, basketry and silversmithing were offered and, in the past year, a weathered-wood project was introduced. To a Navajo, Arts and Crafts is a way of life.

Many of our participants are unemployed because there are no jobs for which they have skills. For many Navajo adults, the sole means of survival is the welfare check. The cost of living in the Nation is felt most among our less fortunate people who do not have the money to pay for the high priced food or merchandise.

We are proud to say that we have helped 18 individuals find employment in the past year. Five participants have found employment through our arts and crafts classes and many more are supplementing their meager funds with the selling of arts and crafts learned in ABE.

6. Civic Education

For many years, the Navajo people have repeatedly requested improvement of roads, services and benefits from the county and state and have not realized many services to which they were entitled. In Apache County alone, there are enough potential voters to put Navajos in county offices and even in the state offices; but, none of the existing educational agencies venture to help them realize this potential.

When NCC-NABE came into the picture four years ago, one of the first objectives established was to motivate the ABE participants to participate in county, state and national elections. A course of instruction in civic responsibilities was initiated and developed with regards to voter registration. Through this unit, the program familiarized the Navajo adult with voting procedures through the use of sample ballot and citizenship responsibilities, the objective of the unit being to enable the Navajo to become aware of their rights in electing their representative. The project also helped its participants overcome the barrier of the Arizona literacy law for voter registration. The Arizona literacy law still exists for a large percentage of the people who cannot read or write their names.

During the past election year all of the NABE instructors became registrars, as a result of their efforts in Apache County, 3,600 people registered to vote over the previous years. In 1970, there were 6,000 registered voters and as of August 18, 1972, on the eve of the election, there were approximately 10,000 registered votes in Apache County.

Within the Chinle precinct alone, out of 3,000 registered voters, 1,400 of them voted compared with the previous election when only 300 people voted. The voter registration people were not prepared to handle a large crowd on election day. There were not enough booths or ballots. Many of the people were in lines for more than three to four hours to vote and many left without voting. Furthermore, many people who registered to vote didn't vote because the polling places were far from where they lived and

many lacked transportation. NABE instructors, sensing this, ran shuttle service during election day for participants lacking transportation in the Chinle Agency.

Three Navajos were elected to the county and state elective offices as a result of the election drive. Arthur Hubbard was elected to the State Senate. Benjamin Hanley was elected to the House of Representatives and Tom Shirley to the Apache County Board of Supervisors. This happened only in Apache County where NABE is in operation.

Request from Neighboring Communities

There are visits, requests and petitions in our ABE office for expansion of our program into other agencies.

The aim of the college is to serve the total Navajo Reservation as expressed by the college president, Thomas Atcitty:

> "We will expand our campus to include the entire Navajo Reservation. We will take the opportunity to the locale of the students. Adult classes in any subject will be held any place in the reservation where there is the need."

The Navajo Tribal Division of Education has pledged its support to help this expansion.

This is only a segment of the potential achievements of the NABE program.

Unit Task Force

The NABE Program in the past has established a Review Board composed of elected participants from areas where NABE is being conducted. This Board meets every month for the purpose of examining curriculum materials and evaluation of program progress.

When the Right to Read Program became part of the NABE program one of the prerequisites was the establishment of a Unit Task Force (UTF). Instead of setting up another unit to check and guide the program, the same people on the Review Board were used as the Unit Task Force for Right to Read. The Unit Task Force was composed of four participants; a Project Director, Right to Read Supervisor, two Right to Read Instructors and one representative from the college. By name and title, they were as follows:

Herbert Benally, Project Director
Bobby Denny, Right to Read Supervisor
Wilson Gorman, Instructor, Right to Read
Jim Fred Benally, Instructor, Right to Read
James Begay, Participant, Rock Point
Archie Begaye, Participant, Lukachukai
Rose Begay, Participant, Nazlini
Rita Jishie, Participant, Wheatfields
Staff (NCC)

UTF Activities

One of the long range objectives established by NABE was to raise the educational and social level of Navajo adults who are unable to read, write and speak the English language. In the NABE Program some attempt was made to prepare an English program for the non-English speaking Navajo adult.

The Unit Task Force in a series of meetings evaluated, revised and modified the existing curriculum materials in the English program. The UTF formulated an overall curriculum design and identified objectives in each subject area: Arts and Crafts, Citizenship Education, Driver Education, Consumer Education, etc. In addition, a unit format in each of the subject area was developed and implemented. Based upon the experience with the materials, the UTF recommended further studies and revision before the language program material is released.

Students

A. Recruitment and Retention Plans

A successful program is not measured in head count where the programmer schemes to maintain and to increase head count. NABE's success in recruitment and retention can be attributed to the deep understanding of participant makeup, feeling, desire, tradition and custom.

Mr. Jon Hansen from an unpublished manuscript so masterfully described the status of the people which NABE-R_2R serves.

"What is culture? There are three useful definitions that should be mentioned briefly. Robert Young, in his book, English as a Second Language for Navajos, says that all of the elements of a culture fall into two broad categories. Material items, like shoes, clothes, food, cars, housing, etc., are labeled material items. These things pass easily between culture because it is so easy to see their usefulness. For example, if you are hacking away at an oak tree with a stone axe and someone comes along and demonstrates the use of a steel axe you can readily see its usefulness.

The other category is that of non-material cultural items. Into this category fit such things as religion, custom, child-rearing practices, marriage customs, ideas of family organization and responsibilities, ideas on wealth, health, and countless others including law.

These things do not move easily from one culture to another. It is often hard to demonstrate their usefulness or their superiority to the systems already customarily at use in the culture. More than this, they form the life-giving fabric upon which a society rests and from which it takes its nourishment. They cannot be altered without altering the nature of that society. People may take up the use of the many material items and still remain much as they have always been, but they cannot begin to take up these non-material items and yet remain as they were in the past."

The Navajo adults we serve have not been christianized or civilized in terms of western ideas. The shiny pick-up, expensive attire and houses are all misleading; in thoughts, the traditional beliefs and values are fresh and alive. They are concerned that only a few individuals are relearning some ceremonies in which lies the foundation of Navajo life.

Thus, studies in the native arts, history and culture draw individuals to classes. It is in these classrooms where the ideas and teachings of the elders are learned. It is through these classes that individuals gain self-confidence which results in strong character and movement toward improvement of living conditions.

The curriculum of a program also bears much upon the recruitment and retention of the program. For our program we have made these observations:

a curriculum must be broad in scope, relevant to the participants, short range and it must allow for acquisition of practical skills as well as purely acedemic ones.

For the areas served by NABE, participation in ABE classes is strictly voluntary. Students must come on their own time and at their own expense. Time, distance and economic conditions on the reservation dictate that a potential student must have better than average ambition and motivation even to begin attending ABE classes. And these conditions guarantee that students will not continue to participate if they feel that their classes are not benefitting them in immediate and specific ways.

These facts of life exist for any program that seeks to gain the voluntary participation of Navajo adults. If an adult has trouble relating to the classroom situation or has trouble perceiving the relevancy of the curriculum, he withdraws. On the other hand, if they find these elements they stay, and participate and grow. And the news spreads. More people want to get involved.

The success of the NABE program must finally be attributed to an all Navajo staff. Because of the participants conscious and unconscious feelings toward both Anglos and education, it was found that it was much more practical to find a Navajo person with some educational background, though not a trained, certified teacher, than it was to train a professional teacher to establish rapport with Navajo adults. It is more effective to train a Navajo person to teach.

Students seem willing to trust an instructor if his personality is good. They feel more comfortable in a classroom because they have someone they can communicate with who understands them and who is not only willing, but able to help them with their lessons. Such a sympathetic person seems more important to their educational progress than a highly trained professional instructor.

Thus, when we speak of recruitiment and retention we speak of the relevancy, effectiveness and usefulness of the curriculum program and the making of a successful teacher for non-English speaking Navajos.

STAFF DEVELOPMENT

Most of the NABE instructors are untrained and uncertified; thus, the weekly in-service training is vital to the program. To maintain interesting and relevant instructions and to maintain wide participation requires training in techniques, methodology and human relations. These areas of concern were covered: awareness of needs and nature of people being served, tribal and project aim, principle of human relation and method and techniques of teaching.

Community leaders and medicine men have discussed with the NABE staff, during in-service, the problem encountered by non-English speaking Navajo adults and the half-educated ones in adjusting to the dominant societies. The weight of both problems differ from each other. For example, the problem of the functional illiterate is sensing the need to know and not actually knowing what it is that one needs to know. He understands his culture and can make a living as his parents. The half-educated individual's problems and frustration centers on not knowing enough to make a living in the dominant society. Yet, he cannot live as his parents did. He has tasted the conveniences of life in the dominant society.

The community leaders expounded on the need to cover in adult classes the traditional family style of education where the concept of moral training, respect, help and sharing is emphasized. They desire to re-educate the adult to teach their children about every day social living both on and off the reservation.

The meaning of self-sufficiency, the aim of the tribe and the NABE program has been examined by the cultural advisory board, UTF and the total ABE-R_2R staff. The examination of the goal provided the staff and students with understanding the role that NABE-R_2R plays in reaching the goals. This examination served as an incentive to the instructor and community leaders to support and promote the Adult Education program.

On numerous occasions during the year the instructors were consulted by the participants on personal matters. Thus, principles of human relation has been stressed in in-service conducted during the year.

Because the need existed for instructional materials oriented to the client's lifestyle, ABE and R_2R instructors were given training in curriculum development. Robert F. Mager's book, Preparing Instructional Objectives, was used to study writing behavioral objectives. James Popham and Eva Baker's book, Systematic Instruction, was also used in learning to sequence learning activities.

The instructors were required to prepare teaching units that participants were interested in. Based upon the units prepared by the instructors, the Instructional Materials Developer gave further instructions and provided helpful suggestions and guidance toward the completion of many of the units.

Workshop

NABE has conducted a workshop on October 12, 1972 to examine the service agencies on the Navajo Reservation and to assess the role of adult education in support of these programs. The theme of the workshop was, "The Education of the Navajo Adult."

"Navajo and Health" and "Continuing Education on the Navajo Reservation" were some of the key speeches delivered by prominent Navajo educators.

Navajo Division of Education and Arizona Adult Education Association were the co-sponsors of this workshop.

All NABE personnel were encouraged to attend special conferences, workshops or seminars at Navajo Community College on the reservation, state or region.

Most of the teaching staff who are members of the Mountain Plain Adult Education Association attended the adult education conference held in Phoenix during the fall.

All of the NABE teaching staff attended the Bilingual Education Conference sponsored by Diné Bí ołtá Association.

The NABE personnel are active in chapter officers training workshops held around the reservation. The curriculum material produced by the program titled, Citizenship Education, has been used on numerous occasions. The material is in demand on the reservation now.

The staff involvement in adult education especially in Indian Education has been very great. The staff's potential to become more involved with the state and region minority adult education is unlimited.

Available Services to NABE

The Bureau of Indian Affairs has contracted its adult education to NABE for the operation of the GED Program.

Navajo Community College Pre-college Program, the Navajo Studies Program and the Curriculum Department has continued to render its valuable service to NABE.

The NCC Career Opportunity Program (COP) has provided an opportunity for the NABE staff to earn college credits. NABE co-operating with COP is venturing on making the obtainment of AA degree possible to the ABE teaching staff.

EVALUATION

PROGRESS REPORT

Name: RIGHT TO READ and ADULT BASIC EDUCATION participants (average grade level 0-3)

Location: All Locations: *Cottonwood, Pinon, Low Mountain
*Wheatfields, Tsaile
*Rock Point, Lukachukai, Round Rock
Rough Rock, Many Farms, Valley Store
Chinle, Nazlini

ORAL ENGLISH

	7/1/72 thru 6/30/73		
	is able	is not able	Total
1. Can pronounce words clearly.	192	103	295
2. Can greet: Hi, Hello, good morning, good afternoon, good evening, Thank you, and good-bye.	233	62	295
3. Can tell time: the hours from one to twelve morning, noon, afternoon, evening, night, midnight days of the week months of the year	222	73	295
4. Can communicate in simple sentences.	170	125	295
5. Can give and follow simple oral directions.	175	125	295
6. Can purchase grocery and bargain.	256	39	295
7. Can communicate work desire on automobile.	154	141	295
8. Can make public speeches in English.	82	213	295
9. Can record speeches on tape recorder.	174	121	295
10. Can answer questions in a personal interview.	145	150	295

* R2R

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	is able	is not able	Total
11. Is motivated by his lack of English to learn more oral English.	251	44	295
12. Can make his way around in a town.	233	62	295
READING SKILL			
1. Knows the alphabet including letter names and sounds.	232	63	295
2. Can read highway signs.	188	107	295
3. Can read signs on billboards.	170	125	295
4. Can read the days of the week.	228	67	295
5. Can read the months of the year.	223	72	295
6. Can read label on items and their prices in a store.	218	77	295
7. Can read label on things in their homes.	204	91	295
8. Can read menus.	158	137	295
9. Can read directions on recipes.	146	149	295
10. Can read maps.	178	117	295
11. Can read advertisements.	181	114	295
12. Can read and fill out job application.	138	157	295
13. Can read instructional materials published by the NABE curriculum department.	161	134	295

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	is able	is not able	Total
14. Can read personal letters.	149	146	295
15. Can read Navajo Times (tribal newspaper).	144	151	295
16. Can real local newspapers.	146	149	295
17. Can read drivers education manual.	139	156	295
WRITING			
1. Can write his name.	295	0	295
2. Can write his address.	214	81	295
3. Can write days of the week.	183	112	295
4. Can write the months of the year.	245	50	295
5. Can write his census number.	235	60	295
6. Can write his social security number.	178	117	295
7. Can complete simple applications forms.	239	56	295
8. Can write manuscript.	191	104	295
9. Can write cursive (approximately 3rd grade level).	190	105	295
10. Can write words.	148	147	295
11. Can write sentences.	208	87	295
12. Can write letters.	137	158	295

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	Is able	Is not able	Total
13. Can write names of the seasons.	180	115	295
14. Can write the alphabers.	232	63	295
SOCIAL CHANGES			
1. Recognizes the value of his community and has determine ways to improve it.	217	78	295
2. Willing to communicate with each other and to take joint action to solve community problems.	206	89	295
3. Understand variety of federal, state and tribal program operations on the Reservation.	125	170	295
4. Some understanding of national and inter-national issues that are affecting their lives.	124	171	295
5. Able to define the kind of changes they are likely to encounter regarding their political, economic, social and educational environment.	134	161	295
6. Recognize the value of planning as it influences their personal and family life.	230	65	295

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NUMBER AND NUMERATION	is able	is not able	Total
1. Can count from 1-10.	294	1	295
2. Can match items with the numeral from 1-10.	280	15	295
3. Can compare sets up to 10.	211	84	295
4. Can write from 0-9.	275	20	295
5. Can count from 0-100.	244	51	295
6. Can count by 10's, 5's, 3's, and 4's.	158	137	295
7. Can count from 100-1000.	146	149	295

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COUNTING MONEY

	is able	is not able	Total
1. Can recognize 1¢, 5¢, 10¢, 25¢, 50¢ in the money system.	291	4	295
2. Can equate the amount of money (as a dime to two nickels, half dollar equivalent to two quarters).	294	1	295
3. Can relate each dollar to cents.	271	24	295
4. Can count money to 50¢, $1, $5, and $10.	294	1	295
5. Can make change for various amount to $20.	287	8	295
6. Can write cents (such as 25¢).	235	60	295
7. Can read and write dollar and cents (such as $1.55).	239	56	295
8. Can read and write cents with the dollar sign and decimal point (such as $ .58).	222	73	295
9. Can add and subtract up to 20 dollars, using dollar signs and decimal point.	202	93	295
10. Can multiply and divide up to 20 dollars, using dollar signs and decimal point.	132	163	295

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NUMBER OPERATIONS

	is able	is not able	Total
1. Can add addition facts to sum of 10 and sum of 18.	276	19	295
2. Can do addition with two, three and four digit figures.	252	43	295
3. Can do column additions to six one digit addends and four, three, and two digit problems.	235	60	295
4. Can do simple story problems such as: If a bag of pinon costs 40¢ a pound, how much will 4 bags of pinon cost?	176	119	295
5. Can do subtraction facts to sum of 10 and sum of 18.	262	33	295
6. Can do subtraction with two, three and four digit figures.	243	52	295
7. Can do column additions to six one digit addends and four, three, and two digit addends.	246	49	295
8. Can do simple story problems of this nature. Mr. Jones had 45 lambs and he sold 16, how many lambs does he still have?	172	123	295
9. Can multiply the multiplication facts through sets of five and nine.	130	165	295
10. Can multiply two, three and four digit numerals by one digit multiplier.	140	155	295
11. Can multiply two, three and four digit numerals by two, three and four digit multiplier.	113	182	295
12. Can do division with two, three and four digit dividend by one digit divisor.	124	171	295
13. Can do division with two, three and four digit dividend by two, three and four digit divisor with remainder.	113	182	295

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	is able	is no able	Total
COMMON FRACTION			
1. Can divide a whole in halves thirds, fourths, sixths and eighths.	169	126	295
2. Can find fractional parts of a group.	163	132	295
3. Can compare simple fractions and understands equivalent fractions.	128	167	295
4. Can understand 2/2, 3/3. 4/4 as names for 1.	132	163	295
MEASUREMENTS			
1. Can use a ruler for measuring inches, feet and yard.	199	96	295
2. Can tell clock time and knows the time relationships - hour, day, weeks, months, and years.	229	66	295
3. Can use pint. qrart, and gallon.	193	102	295
GRAPH AND SCALE DRAWINGS			
1. Can read and make simple bar graphs.	88	207	295
2. Can do simple scale drawing (as, an inch standing for a foot).	102	193	295

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ATTITUDE	is able	is not able	Total
1. Recognize the value of education.	259	36	295
2. Is willing to continue his education.	232	63	295
3. Have increased self confidence.	238	57	295
4. Increased respect in terms of being Navajo.	286	9	295
5. Are encouraging their children to take advantage of formal education.	247	48	295
6. Recognize the value of political system on and off the reservation.	194	101	295
7. Are beginning to recognize the value of cooperative action.	208	87	295
8. Enthusiastic about subject matter.	250	45	295
9. Willing to assist other participants with subject matter.	247	48	295
10. Respect values of others.	251	44	295
11. Have a growing conviction of his ability to continue to improve himself educationally.	252	43	295
12. Recognize the value of adjusting to other culture for development.	212	83	295
13. Have registered to vote.	208	87	295
14. Understand the meaning of self-determination.	239	56	295

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I. Number of participants enrolled in ABE by Sex:

a. Male: 109

b. Female: 186

II. Number of participants attending ABE by age limit.

12	under 18	55	45 - 54
52	18 - 24	14	55 - 65
67	25 - 34	9	over 65
86	35 - 44		

III. Employment Status of participants:

1. Full time 44
2. Part time 67
3. Self employed 25
4. Unemployed 112
5. Other 47

1. Bureau of Indian Affairs, ONEO, Navajo Tribe, State, USPHS and Business.
2. Janitorial, carpentry, painting, sheepherding, chapter officers, school board, railroad, migrants, and community action committees.
3. Silversmithing, rugweaving, stockraising and medicine-man.
4. Housewife, students and disabled.
5. Welfare reciepients, Tribal Work Experiences.

IV. Annual Income:

0	$6,000 - over	92	$3,000 - $4,000
0	$5,000 - $6,000	159	Under $3,000
44	$4,000 - $5,000		

V. Veterans (Both female and male): Veterans 6
Non-Veterans 289

EMPLOYMENT STATUS OF PARTICIPANTS ATTENDING ABE

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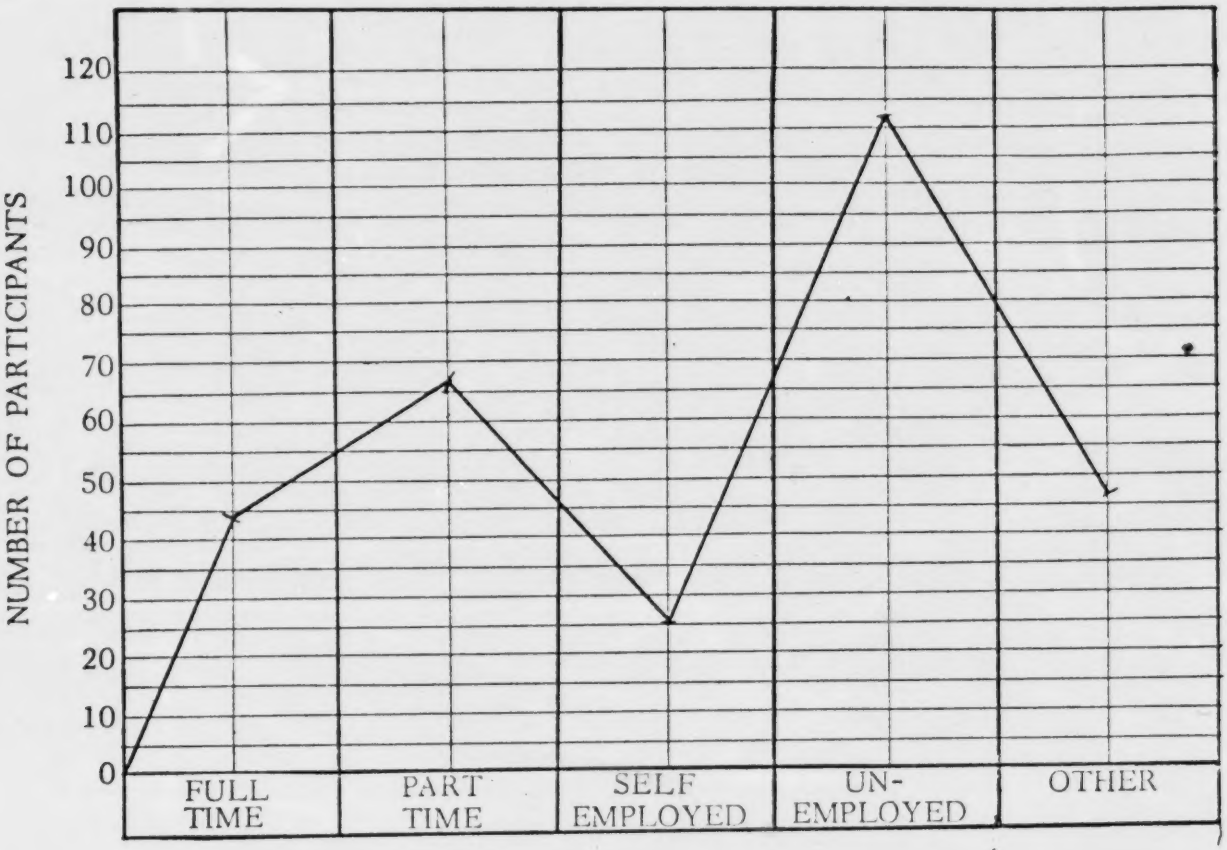
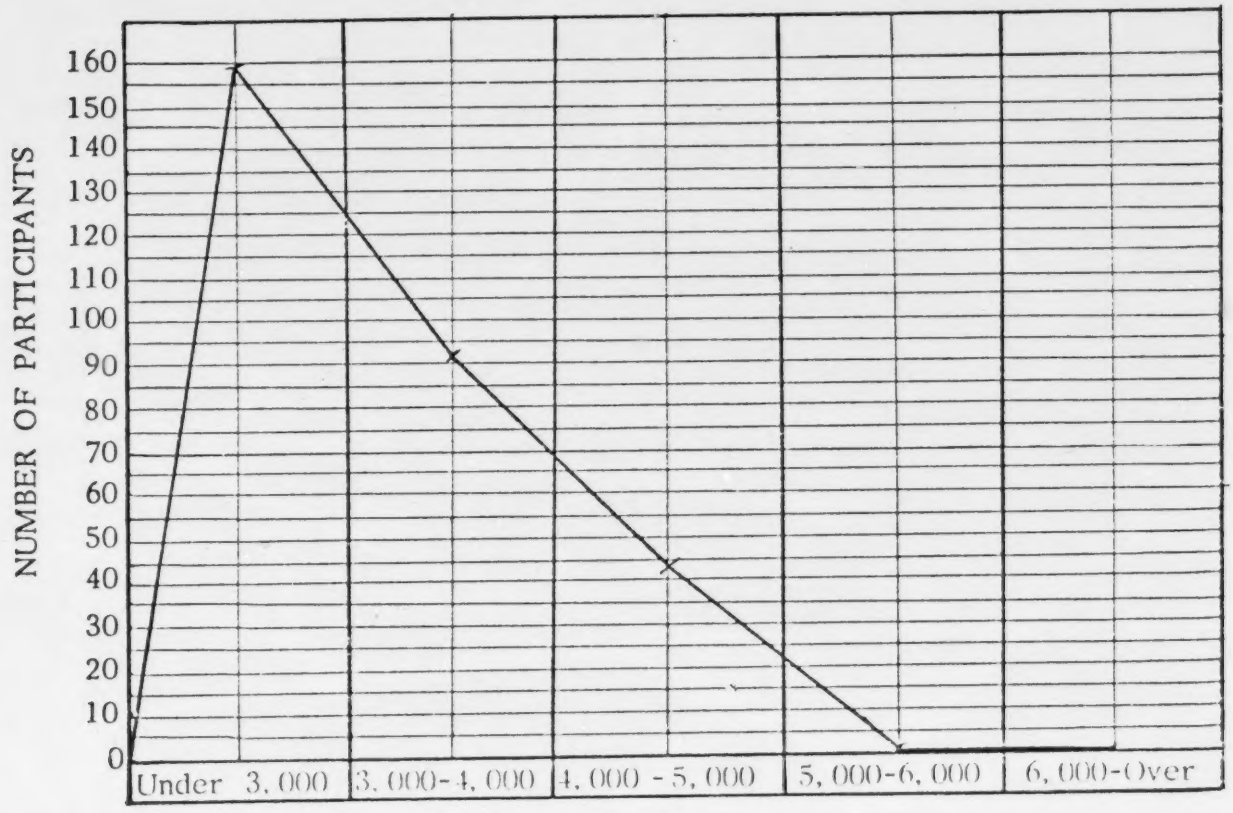
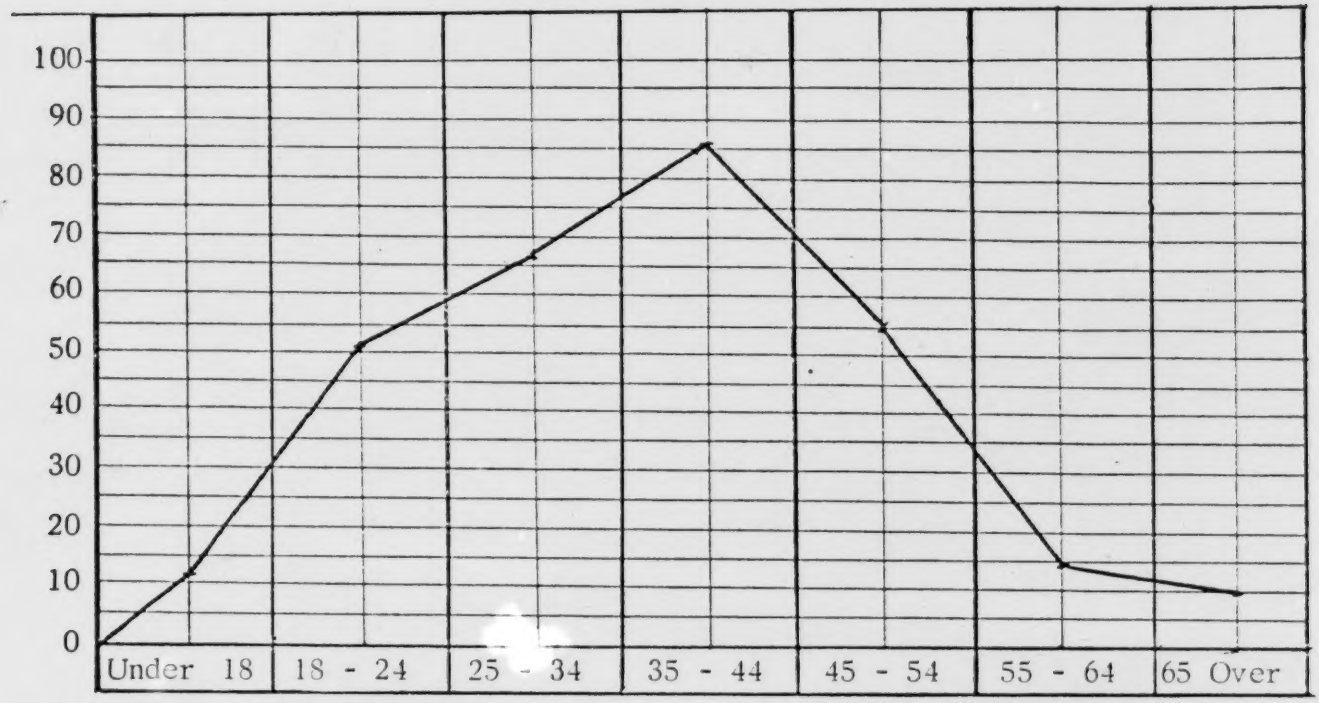


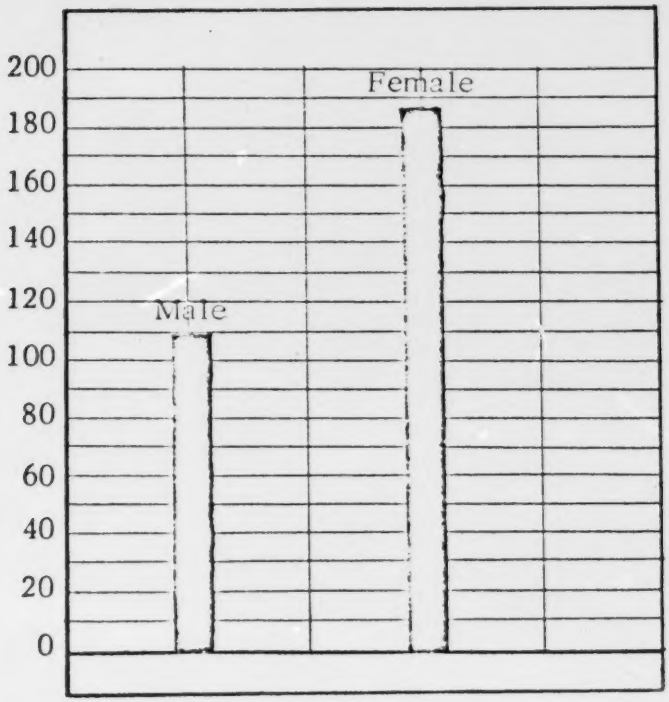
INCOME



AGE OF PARTICIPANTS ATTENDING NABE (0-2)



NUMBER OF ABE PARTICIPANTS ATTENDING ABE BY SEX



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